tion was itself necessary; that is the sole point left
obscure to the intelligence.
A manifestation of this kind, self-creation or
Lila, would not seem justifiable if it were imposed
on the unwilling creature; but it will be evident
that the assent of the embodied spirit must be there
already, for Prakiti cannot act without the assent
of the Purusha. There must have been not only
the will of the Divine Purusha to make the cosmic
creation possible, but the assent of the individual
Purusha to make the individual manifestation
possible. But it may be said that the reason for
the Divine Will and delight in such a difficult and.
tormented progressive manifestation and the reason
for the soul's assent to it is still a mystery. But it
is not altogether a mystery if we look at our own
nature and can suppose some kindred movement
of being in the beginning as its cosmic origin. On
the contrary, a play of self-concealing and self-
finding is one of the most strenuous joys that
conscious being can give to itself, a play of extreme
attractiveness. There is no greater pleasure for man
himself than a victory which is in its very principle
a conquest over difficulties, a victory in knowledge,.

a victory in power, a victory in creation over the
impossibilities of creation, a delight in the conquest.
over an anguished toil and a hard ordeal of sufferings
At the end of separation is the intense joy of union,
the joy of a meeting with a self from which we were
divided. There is an attraction in ignorance itself
because it provides us with the joy of discovery, the